1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

702 the maharaja, as well as from *Lamás*, *Gobas*, and Mahomedans of Ladák. The difference between the number of houses and that of the armed men actually collected together is only 2,000, a number so small that it may include all absentees from sickness and other causes, as well as all the guards required at Lé and in the provinces for the personal service of the Gyalpo, and for the security of the state treasure.

• 726 On a call to arms, the soldiers (*Makmi**) were told off for the cavalry and infantry branches by the very simple process of selecting all those who had horses (or rather ponies) for the cavalry (*Táhipung*†), and leaving the remainder for the footmen, or infantry (*Kangthangipung*). [411] Their arms were swords, matchlocks, and bows and [714] arrows. Many had shields (*Go*‡), and some few had helmets (*Mog*§). They were assembled by beat of drum (*Thab-nga*‖).

701 The army (*Pung*, or *Makpung*¶) was placed under the control of a *Makpon*,** or commander-in-chief, who was either a member of the royal family, or one of the principal *Kahlons*.

Other titles were conferred upon the different *Kahlons*

* *dMag-mi*, pronounced *Makmi*, a "war-man," or "soldier," from *dMag*, battle. Compare the Greek μαχη with the latter, and μαχιμος with the former.

† *rTa-hi-dPung*, from *rTa*, a "horse."

‡ *Go*, a "shield," or any defensive armour.

§ *rMog*, a "head-piece," a "helmet."

‖ *hThab-rNga*, a "war-drum."

¶ *dPung*, or *dMag-dPung*; the latter is also commonly contracted to *dMung*.

** *dMag-dPon*, "battle-chief," or *dMag-hGo*, "war-chief." *Makpon* is the family title of the Hasora chief. He must therefore be of Tibetan origin. It is curious that *Go-Mag-go*, which so much resembles Gog-Magog, should mean "civil and military chiefs."

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687 were exactly the same as our drum-head courts-martial;
698 and their sentences were accordingly termed *Makkhrim*,* or martial law.

705 The soldiers were obliged to find their own food.
726 Each man was therefore generally attended by another male member of his house or family, who carried the joint provisions on his back during the daily marches, while the soldier carried his arms. Occasionally they
702 relieved one another. In case of a casualty also the state had a substitute at hand, while the family preserved the arms and clothes, and (if he had one) the horse of the defunct, all of which would otherwise have been lost.

721 Although these bodies of undisciplined militia were not deserving of the name of an army, yet they were generally strong enough to repel all attacks of their immediate neighbours of Balti, Rudok, and Chumurti, who were as poor and as unsoldierly as themselves; while the great poverty of the country, and the extreme rigour of the climate, were sufficient to deter the effeminate Kashmiris from even thinking of such a project without
721 a shudder. In fact, there is no record of any invasion
173 of Ladák by the Kashmiris; on the contrary, the Raja Taringini relates the entire conquest and occupation of Kashmir by the Boti *Rinchana*, or, as he is more commonly called in Kashmir to this day, *Ratanjo*,† about the middle of the fourteenth century. Rinchana was the son of *Bakhtán Bhot*; that is, he was probably of the *Yasan* family, which still bears the title of *Bakhto*. Being driven from his native country, he naturally fled

* *dMag-khrims*, "war-law."

† *Jo* or *Cho* is the Tibetan *mChhog*, the common title of a chief amongst the Boti Mahomedans.

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712 The fort of Paskyum, on the left bank of the Wakáchu, commanded the passage of the river, which is there unfordable. It stood about 100 feet high, on an alluvial flat, overhanging the river; but it was easily taken by Zoráwar Sing, and afterwards destroyed. The fort of Sod was held out by the *Gyalpo* in person for ten days; but it was at last, after some loss, taken by assault, when it shared the same fate as Paskyum.

725 The best "means of defence" possessed by Ladák consisted in the general inaccessibility of the country during one half of the year, when the passes were closed by snow; and to the power of breaking down the bridges over the Indus, and other unfordable streams, during the summer. The latter was not, however, resorted to on Zoráwar Sing's invasion, excepting in the solitary case of the bridge at Paskyum; the destruction of which, by the Banka Kahlon, delayed the advance of the invaders for one day. The reason assigned for not breaking down the Khallach bridge, over the Indus, was, because its destruction would have stopped the traffic with Kashmir during one entire season. But the traffic was virtually stopped by the

• 726 war; while the destruction of the bridge would have saved all the rich villages on the right bank of the Indus, as well as the capital itself, for a whole year. But the energetic Zoráwar was marching rapidly on, while the listless Botis were debating; and the bridge was passed, and the enemy had reached Bazgo, within twenty miles of the capital, before the helpless Gyalpo had decided upon what to do. Decision was then too late, as there was no alternative but flight or submission. The first, although a virtual relinquishment of the country, would have been manly and honourable; but the Gyalpo

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chose the more humiliating alternative of actual surrender. Such was the fate of a country which might have been saved by a hundred resolute soldiers at the bridge of Khallach. But the indolent votaries of an almost worn-out faith were no match for the more active and energetic worshippers of Mahadeo and Párbati.

Under the government of Maharaja Guláb Sing, the country is held by a few garrisons of tolerably well-appointed infantry, who are quartered in the different forts erected by Zoráwar Sing and his successors. The forts that I have seen are those of Lé, Kargyil, and Drás, besides the bridge-head at Khallach. They are all built on the same kind of plan, and in similar situations on the banks of streams, that they might insure an unfailing supply of water, without which the strongest fort would be untenable.

The new fort at Lé is built upon the open plain, and on the edge of the Lé rivulet, at somewhat more than a mile to the south-west of the city. I saw it to great advantage on my visit, as the thanadar Basti Rám had kindly deputed his son to attend me. Everything, therefore, was prepared. The interior was trim and orderly; the guns were clean and bright; and the men were all dressed in respectable uniforms, which appeared too new to have been much worn. The walls are built of huge sun-dried bricks, and are nearly thirty feet in height. In the interior the barracks, as well as the store-rooms, are built against the walls all round, and their flat roofs form the terre-plein of the ramparts. Each room is furnished with a door. The guns are four brass three-pounders, all in good order, and well set up on substantial carriages. They are manned by thirty